

A SERMON OF APPARELL,

Preached before the KINGS MA-
IESTIE and the PRINCE
his HIGHNESSE at *Theobalds*,
the 22. of February,
1619.

By *Iohn Williams*, Dr. in Diuinitie, Deane
of *Salisbury*, and one of his Maiesties
Chaplaines then in Attendance.

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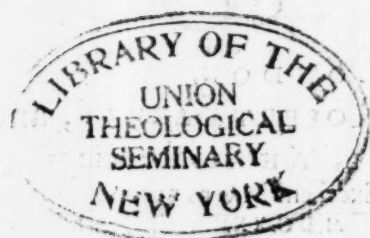


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Iohn Barker

SERMON

PPARILL



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MATTHEVV II. VERSE 8.

*What went yee out to see? A man clothed in
soft raiment? Behold, they that beare soft
clothing are in Kings houses.*

IN these words, our Sau-
our CHRIST takes an oc-
casion by the meannesse
of the Baptists apparell, to
make an Act in this place
against our *pride* and *excesse* of apparell.
For if so great a Prophet was content to
shroud *innocentissimum corpus* (as S. ^a Ber-
nard calls it) a body sanctified in his ^b *mo-*
thers wombe, with so poore a shelter, why
should our carkases, so full of actuall
and originall pollutions, expect such a
glorious and costly couer? Heere there-

B

fore

^a Bernardus serm.
de Natiuitate Io-
annis Baptiste.

^b Luc. I. 44. Ho-
minem promissum
oraculo, conceptum
miraculo, sanctifica-
tum in utero.
Bern. serm. de Nati-
uit. Io. Bapt.

a For clothes had
not their begin-
ning a natura vel
arte. Bagl. Homil.
quod Deus non est
causa malorum.

* Luc. 7. ver 25.

b Visus iam est ve-
stis non requenti.
Clm. Alex. Pedag.
lib. 2. c. 10.

c Ad visus dele-
ctation m. Idem.
ibid. ad speciem vi-
sionis & vanam glo-
riam Auctor. Im-
perfect. in Matth.
hom 3.

d Distinguit equi-
tem a Curia. Plm.
Hisor. natural. lib.
9. cap 36 speaking
of purple.

e Chrysostom Hom.
28. in cap. 12. Paul.
ad Hebræos & Ho-
mil. de cohabitatis.
regul. form. cum vi-
ru.

f Tantum ob vani-
tatem & inanem
gloriam, ac ut vul-
go & srensis. ad-
mirationi sint tali-
bus induuntur.
Chrysost. Hom. 37.
in Gen.

fore wee may obserue three maine parts,
The first ^a *occasioning*, the first *vsurping*, and
the first *allowing* of loſt (as Saint *Matthew*
here) or (as *S. Luke* hath it) * *ἀναγομένης*, of
braue clothing. First they were *occasio-*
ned by idle people, who spend their time
in gaping, gazing and going ^b *to see*, as we
reade in these words of my text, *What went*
ye out to see? Secondly, they were *vsur-*
ped by priuate persons, that would fit this
humor of the people, and giue them
somewhat to peruse ^c *and see*, as wee are
taught in the next wordes, *A man clothed*
in soft raiments. Lastly, they were allowed
in men of place, ^d whom otherwise those
former companions would cleane put
downe, and the people would scarce
vouchsafe *to see*, as wee are taught in the
last words of my text, *Behold, they that*
beare soft clothing are in Kings houses. Soft
clothing therefore was not first occasio-
ned by the fall of *Adam*, for then God had
clad him in silke and not in leather (as ^e *S.*
Chrysostome notes) but this brauery came
vp long after that, ^f by the peoples ga-
zing

zing and going to see, *What went yee out to see?* Nor was it first vsurped by *Kings* and their families; for euen amongst the heathens ^a *Augustus* and his seruants did much scorne it, (as we reade in *Macrobius*) and *Senecus* the Emperour would haue Maiestie preferued *virtute non cultu*, with vertue from within, not ornaments from without, as wee find in ^b another author: but it first came vp amongst priuate persons, men of no sway in the Commonwealth, men as the *Baptist* in this place, in a meer *wilder nesse* of Itate and fortunes, intimated by this *going out to see them*, they *went out to see a man clothed in soft raiments*. And afterward indeed the Lawes of God; and Edicts of men, finding the respect of the people, pin'd too close to these ^c *outward trappings*, for feare, lest that either ^d *Philopoemenes* by his rusticitie might be taken for a *scullion*, or a *scullion* by his brauery be taken for *Philopoemenes*, they haue euer denied it priuate persons, and allowed it onely in men of place, and in Kings houses, *They that beare soft clo-*

^a *Macrobius lib. 2. Saturnaliū c. 5.*

^b *Bruson. lib. 3. c. 13.*

^c *Vi stultus est qui equum ex strato exfreuit; sic stultissimus qui hominē ex veste inspicit. Senec. epist. 47.*
^d *Plutarchus in vita Philopami circa initium.*

^a Vide etiam *Pe-*
rerium in 3. *Genes.*

^b Est autem ma-
nime indecorum &
ineptum poplos,
Xisfides, aphapti-
des, lenasq; ac tu-
nicas sup're & ad-
mirari. *Clem. Alex*
lib. 2. par. d. cap. 12.
^c Qui ut vermi-
um secturas gesserit,
soliciti sunt : &
(quod grauissimu)
in his superbiant.
Chrysost. Hom. 37.
in *Genes.*

^d Tenetur quippe
homo se ornare ne
offendas oculos pro-
ximorum per vilitatem, quam offendis foris, Considerata intentione sui status, *Tostat. ope-*
rum. Tom. 10. in Matth. cap. 13. quasi. 24.

thing are in Kings houses. Obserue there-
fore in this Text, the whole ^a Series and
Historie of soft clothing : First it was
^b batched by the common people, by this
curious gaping and going to see. Secondly
it was nuzzled by priuate persons, by
thrusting themselues into ^c soft raiments.
Lastly, it was reformed by ^d God and
man, who confin'd it thus to Kings hou-
ses, *What went yee out to see? a man clothed*
in soft raiments? Behold, they that beare soft
clothing are in Kings houses. Of these three
parts briefly and orderly.

^e *Aristus lib. de*
seus. & sensato.
cap. 2.



He first occasion of soft cloa-
thing was this, admiration of
the people or going to see ;
What went yee out to see? ^e *Ari-*
stotle in his booke *de sensu & sensato*, after
a long dispute, with the nature of which
Element the *sight* best agreed, concludeth
at the last (against the *Platonists*) that *vi-*
sus est aqua, the sight drawes most after
the

the Element of water; And surely not vn-
likely, if wee consider the condition, of
the one and of the other. For as this is
obserued, as an vnseparable propertie in
the humiditie of the water, *difficulus suis*
facile alienis terminis contineri, to bee hardly
kept within his owne, or without the li-
mits of his neighbour Elements; so the
^a sight, denied by nature to see it selfe, is
neuer sated with gazing vpon other crea-
tures. And this caused the *Preacher* to
make that generall obseruation, ^b *Non sa-*
tiatur oculus videndo, that men are neuer sa-
tisfied with this going to see. To meete
therefore with this curiositie of humane
nature; Almighty God, hath filled all
places with pleasing ^c *objects*, which we
may most safely behold and see. We haue
the flowrie Carpet of the Earth beneath
vs, the spangled Canopie of the Heauens
aboue vs, the waue Curtaines of the Ayre
about vs, the whole hoast of the Crea-
tures before vs, all which we may (with
profit) behold and see. For (as the Diuine
Poet sayeth) ^d *Namundus sghola pulchra*

*to allegory iumip 2.
es, iugisori in. Ari-
ristot. de Gen. &
corrupt. lib. 2. c. 2.*

^a *Vide Ambros.
serm. 16. in Psalm.
13. cum Operum
Tom. 4.*

^b *Ecclesiastes 1.
ver. 8.*

^c *Chasque ou-
ure est vne
page & chasque
sien effet est vne
beau caractere
en tous ses traits
parfait.
Du Bartas prem.
iour de la septm.*

^d *Idem ibid Vrai-
ment cest. niuers
est vne docte es-
chole, &c.*

patet. This world is a schoole, men are the schollers, the creatures are the Characters, by which we spell and put together the greatnesse of the Creator; whom thus, to our happinesse, wee learne to see. But such is our waywardnesse and present corruption, that these things, which God did see to be good, ^a Gen. 1. vers. 31. wee doe not now thinke so good to see. For the deuill (μυμήτωρ ζῴων) an imitating and an apish thing as ^b Damascen calls him) in stead of that olde, hath brought foorth vnto vs a new world of Creatures: and ^c humane kinde, forsaking (as Tertullian speakes) his true maker, borrowes a beauty ^d ab aduersario artifice, from a cleane contrary artificer. God had made vs whole eares (saith ^e St. Ciprian) but the deuill hath boar'd them; he hath made vs bare neckes, but the deuill hath ^f chain'd them; hee had giuen vs white sheepe, but the deuill hath died them. Hee had created free bodies, but

a Potentissime si-
quidem ex nihilo o-
mnia, sapientissime
pulchra, benignissi-
me rutila sunt cre-
ata.

Etern. serm. 3. in
Pentec.

b Libell. de Imag.
c Displicet illi ni-
mirum plastica

Dei: in istis vedar-
guunt, reprehendunt
artificem om-
nium. Reprehen-
dunt enim cum

emendant, &c. Ter-
tull. lib. de cultu
fœminarum.

d Id est, diabolo.
Tertul. libid. Con-
spicitur id quod
diabolus adinuenit.
Ciprianus.

e Libro de habitu
virginis. An vul-
nera inferri auribus
Deus voluit, ut de
earum cicatricibus

& caueris pretiosa grana dependant? Delectant & vulnera ut aurum auribus inferatur.
Ambros. lib. de Naboth. c. 5. Perforantur aures præter naturam. Clem Alex. ped. li. 2.
c. 12. f Nec monilia Deus instituit quibus cervicem quam fecit absconderet. Ciprian.
lib. de habitu. virg.

the

the deuill hath ^a bound them; hee had made naturall faces, but the deuill hath ^b chang'd them. In a word, hee had diuided male and female, but the deuill hath ioyn'd them, that ^c *mulier formosa*, is now become, *mulier monstrosa superne*, halfe man halfe woman, all (outwardly) of her new-maker, and these are the Creatures wee goe out to see. For suppose that a man, who hath seene the shining of the Sunne, should neuer admire the sparkling of a Diamond, as the ^d *Tropians* thought; Suppose the glittering plumes of a Peacocke, put downe the *Lydian* mantle of estate; as ^e *Solon* thought; Suppose the poorest and meanest Butterfly, outbraue all the colours in the Court of Spaine, as ^f *Stella* thought; Lastly suppose King *Salomon* in all his royalty fall short in brauery of a flower of the field, as our ^g *Sauour* thought: yet these old Creatures must yeeld to the new. For if the deuill doe but, *frondes porrigere* (as ^h *Clement Alexandrinus* speakes) hang out some greene leaues, paint a new face, or inuent

^a Delectantur & compediunt mulieres, dummodo auro ligentur. Ambr. lib. de Nab. Israel.
^c 4 mihi quidem videntur sua sponte vinculis alligata. Clem. Alex. l. 2. c. 12.
^b Non tibi sufficit diuina formatio? an vero veluti excellentior opifex, diuinum opificem corrigis. Chrysost. hom. 4. in 1. ad Timoth.
^d Quasi plasmator non bene illum fecerit vultum. Origen. Tom. 3. Hom. 4. in 6. cap. Matth.
^e Impugnatio hac est diuini operis. Aug. Tom. 3. lib. 4. de doct. Christi. ex Cipriano.
^c Horat. de Arte poet.
^d Apud Morum.
^e Apud Diogen. Laertium lib. 1. in Solon.
^f Didacus Stella Tom. 1. in Luc. c. 7.
^g Matth. 6. 29.

^h Padag. lib. 2. Citatur a Sebast. Barral. in Euang.

^a Tom. 4. in Dialo.
inter Oros. & Au-
gust.
August. Tom. 8.
in Psal. 24.

^b Plerique ex his
qui septem diebus
nihil edere aut bi-
bere volunt in his
moriuntur. Quod
si quidam eos su-
perauerint, nihilo-
minus tamen mori-
untur.

Hippocrat. lib. de
carnib. versus finē
Homini non ante
septimum letalis
inedia est. Plin.
Hist. natur. lib. 11.
cap. 54.

^c Act. 12. 23.
^d Vers. 21.

^e Toga ex argento,
mirabili opere con-
texta, quæ radijs
orientis solis per-
cussa, diuinum
quendam splendorem
emittit, &c. Ioseph.
Antiq. lib. 19. c. 7.

inuent a new fashion for the children of
Eue, no lockes can hold them, *they must
out to see*; Thus (saith ^a Saint *Austine*.)
our eyes in *Adam* were twise opened.
They were opened in the state of *grace*,
to behold *opera Domini*, the workes of
God; and they were opened in the state
of *sinne*, to bee entangled *laqueis diaboli*,
with the snares of the deuill, and those
especially, which hee spreads vpon the
backes and shoulders of vaine people.
Because so enamored they are with the
pied out-side of this rotten house of ours,
the which (were it not continually mor-
tered and repaired with meat and drinke)
would in ^b *seuen dayes* at farthest lie leuell
with the ground, that, if *Herod* doe but
speake out of his princely robes, it must
be the ^c *voice of a God and not of a man*, and
that, not for any instructions they heard
with their eares (for the *holy Ghost* in the
twelfth of the *Actes*, setteth downe no-
thing in that kinde remarkeable) ^d *sed
quia regia indutus veste*, because of that gil-
ded reflection of his vestments (as ^e *Iose-
phus*

phus describes it) because of what they did see with their eyes, for that was their arrand to gaze and see. And this vaine seeing is the first occasioning of vaine cloathing; for as ^a Gregorie (in one of his Homilies) doth well obserue, *nemo vult ibi pretiosè indui vbi ab alijs non potest videri*, any cloathes will serue at home, that is no meridian for soft rayments. But our pompe and glory must there onely shine, *vbi exeunt videre*, where there are gazers to goe out and see; ^b Apollonius Tyaneus being asked what cities were, answered, they were certaine ^c common prisons, wherein were shut vp foure sorts of men, ^d *Mercatores, oratores spectatores & pomparum ductores*, Merchants who liue by trading, Lawyers who liue by pleading, Loyterers who liue by gazing, and Gallants who liue by making of shewes and spending. Now these two later are proper Relatiues (as the Logicians speake) ^e *se inuicim ponunt & auferunt*, there being no place for brauing and reuellling, but where there is people going out to see. The vse wee are to make vnto our

C

selues,

^a Quod pro sola inani gloria, vestimentum pretiosius queritur, res ipsa testatur. Unde nemo vult pretiose indui, &c.

Gregor. Tom. 2. Hom. vii. in Euang.

^b Philostratus de vita Apollonij Tyaneae. lib. 7. c. 12.

^c Καὶ δὲ κοινὰς φυλάκας.

^d ἀγοράζοντες, ἐκαστοὶ δὲ ἑστέοντες, ἀκούοντες, καὶ ἀπαυλίζοντες.

^e Arist. Categ. c. 7. & Metaphis. A. cap. 15.

^a Psal. 119. 37.

^b Quia intueri non debet quod non licet concupisci Hier. Tom. 4. comment. in 3. cap. Lament. Hieremie. Neque Ema lignum retinuit et rigisset, nisi hoc prius incaute respexisset. Id. Ibid. c Sener. in Epistol. d Sermon quodam vs & Chrysost. Hom. 15. ex variis in Malab. e Iudic. 16. 4. f 2. Sam. 11. 2. g Genes. 34. 1. 2. h Tom. 1. epistol. 2. 2.

ⁱ Torques & Carinae sunt pudor & modestia: talia Deus fundit monilia. Ciern. Alex. pad. lib. 2. c. 12. k Inuenal. Satyr. lib. 2. Sat. 6.

selues, of the first part of my text, is no more then this, ^a *auertere oculos ne videant vanitatem*, to looke narrowly to these casements of our soules, that they ^b *cause* not sinne in our selues, as they *occasion* it in others. For this *curiositie*, is a searching poyson, and farre worse then that of the ^c *Serpent*; that only *infects* others, but this *reflects* vpon our owne soules. Remember (saith ^d Saint *Bernard*) how ^e *Sampson* by his prying, forwent his dignity, ^f *Dauid* by his peeping, in a manner his pietie, and ^g *Dina* (*videndo filias regionis* as Saint ^h *Hierosme* obserues in his Epistle to *Eustochium*) by seeing strange and vncouth fashions lost her virginity: and therefore take heede, *quid exeatis videre*, what you goe out to contemplate and see. And this heede our *females* might better take, if they would, as they vsually send to all quarters of the earth, dispatch some messengers; that is, some prayers to the coasts of heauen ⁱ for some strange iewells, now quite out of fashion, but somewhat in vse *Satarno* ^k *rege*, in the dayes

dayes of king Saturne, I meane, ^a *shame-
fastnesse* and *modestie*. For this would put
them into that humor, (saith ^b Saint Am-
brose) *ut nec videri nec videre velint*, as
they would care little to bee seene them-
selues, or to *Caroach* it abroad to *goe out
and see*. Another remedie they might also
finde, not to locke vp themselues in their
^c *houses*. I might bee ashamed to require
that austerity in these our daies (although
when the Angels past by ^d *Mesopotamia*,
they found ^e *Abraham* indeede abroad, but
Sara, as I remember, close at home) but I
would onely confine them to their owne
Countreys, and rid them out of our *vaine
and sinfull City*, where all their employ-
ment (knowne vnto the State) is no more
then this, to heighe it abroad, to ^f *visit*
and to *see*. And yet if they will needs be
(as ^g hee said of the *Sunne*) all eyes, and
spend their whole life in going to *see*, let
them remember (at the least) what it is
they *see*. They *see* cloathes, forsooth; a
pleasing object, no doubt to the eyes of a
Christian. ^h *Hectoris Aurunci spolia*, they

^a Ornamentum est
quod ornat. Ornat
autem quod home-
storem mulierem
facit. Plutarch. in
praecept. Connubial.
Hoc ipsum quod
vix non ornatu or-
natu est. Ambros.
lib. 1. de virgin.
^b Ambros. Tom. 4. l.
1. Offic. c. 11.

^c Yet is it the
commendation
of the B Virgin.
Quid in cubiculo,
quod sola, quod se-
luta, quod saluta-
ta caruit. Luc. 1. 28.
ut colligit Ambros.
lib. 1. offic. cap. de
Perecundia.
^d Genes. 18. 6.
^e Foris maritus
inuitat, intus mu-
lier coniuiuium pa-
rat. Ambros. Tom.
4. lib. 1. de Abra-
ham Patriarch. c. 5.
^f Quid opus est ut
illa visitationes
crebra, accipiant
authoritatem?
Ambros. Tom. 4. lib.
1. offic. cap. 30.
^g Sanderarius.

^h Aeneid. 2.

C 2

are

a *Qua peccatorem factum convincerent.* Augst. lib. 11. de Genes. ad liter. c. 32. *Quae sanctitas in solam amissam ostenderent.* Iren. ad versus Hares. lib. 3. c. 37. *Quae factum illum mortuium huius mundi monstrarent.* Petrus in Gen. lib. 6.
 b Itaque vestium amictus continuum nobis sit monumentum, quo memores simus, quantum bonis exciderimus, & discamus, quanto supplicio humanum genus ob inobedientiam sit affectum. Chrysost. Tom. 2. Hom. 18. in Genes.

c Multi ad formas mulierum aspiciendas in Ecclesiam veniunt: & non mirari quomodo undique sublimina non deferuntur? Chrysost. Hom. 74. in Matth.
 d Prohibendum ne tibi videatur Ecclesia? Idem. ibid.
 e Luc. 3. 4.
 1. Pet. 3. 3.

are the very spoiles of our father ^a *Adam*, blazoning foorth mans downefall and state of misery, and the devils conquests and great glory. Art thou so raviſhed with this glittering vanity? yet remember, that when our backs came thus to bee cloathed, our ſoules became moſt poore and naked. I tell thee (ſaith Saint ^b *Chryſoſtome*) they are the ignominious brands, and moſt ſhamefull Cauteries of mans diſobedience to his great GOD, that the people doe thus flocke out to ſee. Laſtly, if you cannot bee dehorted from ſeeing theſe vanities, yet for ſhame, make difference of *time* and *place*. Goe not (as many doe) with theſe people, to the *Deſart* to ſee, to the *Church* of God, where there ſhould bee a deſart and ſolitarineſſe from all ſuch cogitations. I ſpeake it boldly, hee is ſcarce a good ^d *Chriſtian*, that goes thither to ſee. For there you are to looke onely for the preaching of ^e *Iohn*, *vocem clamantis* the voyce of a Cryer, to fill your eares, and not for ^f gold, ſiluer, or broyded haire to take vp your eyes. You were better

better a great deale stay at home * *within*, ^a *Certe multo melius esset cecos aut aliter agrotos esse, quam ita oculis turpiter abuti. Chrys. Hom. 74. in Math. Si quis corrumpere*
 then to goe *out* thither to gaze and see. ^a *Coram populo* before the people. And this we may (without wrestling) finde out of this text. ^b For although the people (peradventure) at this time, flockt after no such man, *really* and by way of *posicion* :

matronam habet, locum hunc maxime idoneum putat. Idem. Tom. 4. Hom. 36. in 1. ad Corinth.

And as soft clothing was first occasioned by idle people, so (to come to the next part) was it first *osurped* by priuate persons, that would magnifie themselves (at least wife) ^a *coram populo* before the people. And this we may (without wrestling) finde out of this text. ^b For although the people (peradventure) at this time, flockt after no such man, *really* and by way of *posicion* : yet were they ready enough to applaude such a sight, ^c *naturally*, as appeares by our Sauours *supposition*. Because CHRIST therefore speakes not here of the Baptist in particular, but of a *Man* onely in generall, and of a *Man*, not of any publike command in the Citie *within*, (where all the ^d *Magistracie* was then stard) but of a

thrones of iudgement, euen the thrones of the house of David. *Inde dicta hac Ciuitas Ariel 1. fortitudo Deliquia omnis potestas in ea, &c. Arias Montan. in Apparatu.*

^a *Certe multo melius esset cecos aut aliter agrotos esse, quam ita oculis turpiter abuti. Chrys. Hom. 74. in Math. Si quis corrumpere*

^a 1. Sam. 15. 30.

^b Sic exponit hanc locum Lucas Bruggens, in 7. cap. Lucae.

^c Nos tamen sumptuosos vestes redarguimus, dicentes, Vos estis pili omnium. Clem. Alex. Pedag. lib. 2. c. 12. Qui itaque admiratur sunt supradictis omnibus stupidiore.

Heruetus in Locum.

^d Psal. 121. 5. For there are the

speciall priuacie in the wildernesse *With-
out* : I doe conclude him to bee such a
person , as would onely answere the peo-
ples gazing, with this *strangenesse* of his
clothing : because the *holy Ghost* here sends
them abroad to see, *this man clothed in soft
raiments*. For as the *Baptist* was, so may
any man else, bee suppoled to bee in a
Desart or a *Wildernesse*. There is a *wilder-
nesse* of men, as well as of *Churchmen*: of the
Laytie as of the Clergie, and more *Her-
mites* (in number) of the one, then there
can be possibly of the other. The *wilder-
nesse* of a man in generall, is his, ^a *retired-
nesse* of estate, his immunitie or vacation
from publike gouernement, or other e-
minencie in the Countrey wherein hee
liues. And therefore (to come to the
point) howeuer *soft clothing*, as all other
externall things without vs, are in their
owne nature, meerely ^b *adiudges*, and things
indifferent, without the least sinne, of ex-

a Et esset vitium
si quis vellet vi re-
ste que esset supra
statum suum &
facultatem.

Abulens, Tom. 10
in Math. cap. 11.
q. 23.

Quod si culpa non
esset, nequaquam
sermo at, tam vi-
gilanter exprimeret
quod dicit, qui dor-
quebatur apud in-
feros, bysso & pur-
pura indutus fuisse.

Gregor. Homil. 40. in Euangel. Nam quid ex salibus expectandum aut suspiciendum,
nisi ut lasciuus ille ornatus feminas praetereuntes inuitet, aut alienum matrimonij insidietur. Ed-
sit Hom. de legend. li. genil. b Nihil autem est quod ad hominem pertineat in quo nec vir-
tu, nec vitium esse possit. Abul. Tom. 10. in Math. cap. 11. q. 23. Et tamen in ipsis rebus
exterioribus quibus homo vitatur, non est aliquod vitium. Aquin. 1. 2. q. 169. artic. 1.
in corpore articuli.

cesse

cesse or deficiencie within themselues : yet many times *ex parte hominis qui immoderate vitur* (as * *Aquin* and the Schoolemen * *Aquin. libid.* handle this point) in regard of the *Inordination* of the partie that weares them, by either neglecting his *wilderneſſe*, the priuacie and decencie of his owne ranke and calling, or affecting to be gazed vpon by the former *Multitude*, there growes that a abuse of soft *vaiments*, caused by the peoples going to see, and tax't in this question, *What went you out to see ? what went you out to see ? a man cloasbed in soft rayments ?* A strange humor in so reasonable a creature : That whereas (as *b Musonius* was wont to say) there is no more vse of a vestment, then an Armour to protect vs : and that c *heate* and *colde* (our onely enemies in this kinde) can bee beaten backe, with two or three distaffes imployed at home ; yet pride should so farre transport a priuate man, that the *d Indians*

a Quisquis se
titur exterioribus,
ut metas consuetu-
dinis honorum (in-
ter quos versatur)
excedat, aliquid
significat (quod
faciunt Magistra-
tus & ministrifi-
cri) aut flagitiosus
est. Augustinus
lib. 3. de doctrina
Christian. citatur
ab Aquinase &
Toſtato.

b Apud Stoicos.
(serm. de virtute.

c Dico ergo homi-
nem, non alia de
causa opus habere
vestimentis, quam
ut tegatur corpus,

ad maxima frigora & vehementes aſtus propulſandos. Hic est vestis ſcopus. C. com. Alou. Padag.
lib. 1. c. 10. d Nunc videt Mercatores, &c. ad extremos Barbarorum partes, mille periculis
provenire propter ſerica hac licia ? Ch. yſſ. Tom. 2. Hom. 50 in Mat. Feruntur quidam ex India
resmiculi juuſſu ſuadi ſuare veſtes. Idem. Tom. 4. lib. 2. in 1. ad Timoth.

(the

(the remotest people of the world) must
bee continually busied to tricke vp and
trimme him. In spinning of their ^a *trees*
for silke to apparell him, in diuing to their
^b *seas* for pearles to adorne him, in pick-
ing their rockes for ^c *diamonds* to sparkle
him, ^d in digging to their Center, for golde
to lace him, in hunting ^e their vermin for
smels to fume him; And the end of all this
stirre, to be no other then this, that fond
people might come and see, *a man cloathed*
in soft rayments. Again; if men will
needes stand vpon their termes, *quare non*
sufficit homini mendicanti quod sufficit oui e-
leemosynam præbenti (as S. ^f *Austen* speakes)
why should a Beggar goe beyond his *Ma-*
ster? or an Almes-man exceede his owne
Founder? The *g sheepe* (our best ladie in
this kinde) is content with her one, and
her owne colour, saith Saint *Austen*. And
indeed that one is more then needes, for
what is ^h *colour* for allaying of heate or
resisting of *colde*? but wee that liue vpon
her reuersion, must haue all the colours
of the Rainebowe, to glitter about vs;

And

a For some kinde
of course silke.

Histor. of Chyna.

b Ab externis mari-
bus expelluntur.

Clem. Alex. lib. 2.

pad. c. 12.

c Ex terra ramen-
tu deterruntur. Clem.

Alex. ibid.

d Imus in viscera
terra, & in sede

manuum opes quæri-

mus; eousque pene-

tratur innoxia.

Plin. Hist. natural.

lib. 33. c. 1.

e Quid memorem

pretiosorum aroma-

rum, quæ ex India

ex Arabia & ex

Perside conuehun-

tur.

Chrysost. Tom 4.

Hom. 2. in 1. ad Tim.

f August. Tom. 10.

Serm. de Temp.

g In vsum nostrum

fabricata. Gentian.

Huerm in 2. pe-

dag. c. 10.

h Neg; ad frigus

propulsandum est

aptus, neg; ad calo-

rem temperandum.

Clem. Alex. Pad.

i. 2. c. 10.

And all this, but to make vs ^a *vexillum superbia*, a flagge of pride (as *Augustus* the Emperour was wont to call it) to allure the people, to come out and see, *a man cloathed in soft rayments*. And this is the strangest humor of all, that when God hath made man, simply ^b the best, hee will needes make himsele the meanest of the creatures. For as ^c *Clemens Alexandrinus* saith of gold, *Si quis auro se ornari putat is auro est inferior*, If any man thinke gold an ornament vnto him, hee must needes confesse himsele, to bee a meaner creature, then is the golde: so say I of all the rest. If he hold it a grace, to haue the out-cast ^d *feathers* of birds to plume him, the very ^e *excrements* of beaſts to ſent him, the bowels and intrailles of ^f *Wormes* to cloathe him, the white excretions of ^g *ſhel-fiſh* to decke him: Why ſhould not, the *ſoules* of the ayre, the *fiſh*

^a Suetonius in Augusto, cap. 3.

^b Oportet id quod tegitur ex tegumento offendere se esse, eo melius.

Clem. Alex. Pad. lib. 2. c. 10.

^c Citatus A Bar-rad. in Euang. Ita se gerunt ut vestimenta sint ipsis pretiosa. Gentia. Hermet in Clem. p. 241. Si corpus venundatur, nunquam mille drachmas Atticas inueniet: pro vna autem veste, mille talenta. Clem. Alex. Pad. lib. 2. c. 10. circa finem.

^d Animalium, quae vincto feruntur, deliria. Clem. Alex. Pad. lib. 2. c. 10.

^e Et sua vestimenta & vestes stragulae suffumigant, & aspergunt: atque adeo vel ipsas, propemodum, matulas. Clem. Alex. Pad. lib. 2. c. 8.

^f Sunt, si vñ, unguenta pretiosa, quae non ex Arabia vel ex Perside sed ex ipso conabuntur Celo, quae emantur, non auro sed fide non ficta. Chrysost. Tom. 4. Hom. 3. in 1. ad Tim. ^g Vermium textura. Chrysost. Tom. 1. Hom. 37. in Genes. Qui luxurians in vermium operibus. Idem. Tom. 1. Hom. 18. in Genes. ^g Maximi autem pretij Margaritae mulierum conclauis inuasis. Ea autem nascitur in quodam ostreo. Clemens Alexandrinus Padag. lib. 2. cap. 12.

of the sea, the *beastes* of the land, and the wormes of the *earth*, bee farre more honourable creatures then that *man*, who by them is thus cloathed in *soft rayments*? Nor is this a *vanitie* onely, to be thus derided, but a *sinne* (in the highest degree) to bee lamented and deplored. To see a man (who is but a ^a *Steward* of what hee possesseth, and to render a fearefull account of the same) to haue a ^b *Farme* clapt vpon his ^c *feete*, a *Coppy* holde dangling vp and downe his legges, a *Mannor* wrapt about his body, a *Lordship* hanging vpon his shoulders, nay (peraduenture) the *Tythes* (*Christs* ^d *patrymonie*) turn'd to a Cap, and the ^e *bread* of the poore to a plume of feathers: and all this waste to no *ende* then this, that ^f people might come out and see, *this man cloathed in soft rayments*. In the meane time, whilst thou lapest thy

a Cur tu dives es,
ille pauper? Profe-
cto non ob aliam
causam, nisi vt tu
benignitatem, ac fide-
lis administratione,
mercedem accipias:
ille vero, patientia
premijs, amore tur-
batur. Basil. Tom. 1. Hom.
6. in c. 13. Luc.

b Vel si dimidium
patrimonij peratur,
non paruum dispen-
dit. Ambr. l. de Re-
bus Israel. c. 5.
Pecor tibi imponit
sumptuum neces-
sitatem, vt gemma,
bibat in ostro dor-
mias. &c. Ambr. of.
ibid. In quo dedecore
voti pecunij abuti-

minit. Chrys. Tom. 2. Hom. 50. in Math. c. Valere sunt iubenda, aurorum & gemmarum san-
daliorum vana artificia. Clem. Alex. Paedag. lib. 2. c. 11. d. Biel. in Canon. Miss. lect. 23. &
scholasticis passim. c. Ps. 132. 15. Esa. 58. 7. f. Ipsi quidem ad nullam utilitatem, neque
necessarii usus gratia, sed tantum vt vulgo & sordibus admirationi sint, salibus induuntur.
Chrysost. Hom. 37. in Genes.

members

members *veste pretiosa* (as ^a S. Paul calls it) with this rayment of *price*, that is (saith ^b *Espencans*) with such a rayment, the *price whereof had relieued many*, do but think what becomes of the members of *Christ*. The one is *naked* for want of cloathing; Another is ^d *hungry* for want of feeding; A third is *thirstie* for want of refrelhing; A fourth *benumbed* for want of tending; And thou like a wretch hast ^e *rob'd* them all, and gain'd but this, that fond people might come and see, *A man clothed in soft rayments*. And I would thy sinne were *passive* onely, in not relieuing, and not ^f *active* also, in corrupting of others. When thou comest thus rigged to the house of God, (for that's now adaies the ^g *Theater* of all this vanitie) ^h *velut gladium te & venenum videntibus prebes* (saith S. Cyprian) thou art no better then poyson in the veines, and a sword in the heart of all thy brethren. Thy colours glitter in their

^a 1 Tim. 2. 9.
^b Cuius scilicet pretio plurimi eiusdem nature hominuli vestirentur.
Cland. Espen. in 1. ad Tim. c. 2.
^c Camisodia multo laborant, cum esuriens Christus nudus in medio vestri versetur, vos facrum calceum invisit.
Chrysost. hom. 2.
Hom. 50. in Math.
^d Absurdum est, & turpe, unum locum & luxuriose vivere, cum multis esuriant.
Clement. ped. lib. 2. c. 12.
^e Quos pauperum vultus possent inde pasci? & quos corpora nudè egentium contegi?
Chrysost. hom. 37. in Genes.
^f Esurientis est panis quem curescimes. Nudi est vestis quæ in arca custodis, discalceati calcei, qui apud te marcescit, egenis argentum quod tu possides.
Quare vos iniuriales hominibus quos potius opem inferre. Basil. Tan. 1. Homil. 6. in 12. cap. Luc. 1. Peccati fomentum succenditis: & si ipse non percas, alio tamen perdis, Cyprian. de habitu Virg. Venenum attulisti, si eris, qui bibes, Hieron. g. Nunc autem Ecclesia à foro nihil differt, & si non temerarium dictum fortasse nec à scena ipsa. Chrysost. Tom. 4. Hom. 36. in 1. ad Corinth. h. Libro de habitu Virginum.

a Verbum Dei ve-
ram offendit pul-
chritudinem, quam
oculus non vidit.
Clem. Alexand. lib.

2. paedog. c. 10.

b Non solum non
audis, sed ateri
cuiuspiam impedimē-
to es: cuiusque tibi
vini reddis atten-
tionem.

Basil. Tom. 1. Hom.
6. in Psal. 28.

c Sunt regiones, in
quibus consuetudo
est, a consuetudine
denotare. Tostatus.

d Quid facis homo
nonne promissisti Sa-
cerdoti, qui dixit,
sursum corda, &
dixisti, habemus
ad dominum? &
illa ipsa hora men-
dax inveniris.

Chrysost. hom. 1. ex

25. Varj. Tom. 1.

e 1. Reg. 12. 28.

f Idololatra est qui
præter aurum, nihil
cogitat. Gregor.

Nat. Carm. Iamb.
22.

Specioso nomine,
simulachrorum cul-
orum rursus indu-
centes.

Clem. Alex. Paedag.
lib. 2. c. 10.

g Varro Festus, Ioseph. Scallig. & Hebraice Mopeth, à verbo Haphab. 1. splendidus. Celari
non potest. Deut. 13. 2. h Hesiod. & Homer.

rowing eyes, when they should bee ^a *reading*. Thy filkes doe rattle in their itching ^b *ears*, when they should be hearing. ^c Thy fashions swim in their idle *braines*, when they should be thinking. And thou takest vp all the powers of their soules, when they should be ^d *praying*. And thus (in stead of worshipping God) they wor-
ship (with ^e *Ieroboam*) ^f a golden Calfe as though their comming hither was, onely to *see thy selfe cloathed in soft rayments*. Lastly, suppose the people were so atten-
tue, as not to regard this vanity of *Men*, what flesh and blood hath his thoughts so staunch, but must be distracted in his Church-deuotions, at the *prodigious* appa-
rition of our *women*? *Monstrum à monstnan-*
do (say the ^g *Grammarians*) monsters are therefore so termed, because men cannot for their hearts, but runne out to *see them*.

For a woman therefore to come vnto a Church, *Chimera-like*, ^h *ἡμιάνθρωπος ἡμιθηρίον*, halfe male, and halfe female; or as the

Priests

Priests of the *Indian Venus*, halfe black, halfe white, as it were, And there (it is ^b *S. Chrysostoms* obseruation) first to professe *repentance* and *remorse* for sinne. But how? by holding vp vnto God a paire of painted ^d *hands*, and by lifting vp towards his throne *two* *plaster'd eies* and a *polled head*. Secondly, to *bumble* her selfe. But how? ^e In *Sattin* (I warrant you) in stead of sackecloath, and couered with ^h *Pearles* in stead of ashes. Thirdly, to moue God to be *gracious*. But how? with a face and countenance ⁱ *be neuer say before*, composed for smiling more then for sorrowing, and purld with *vnions* in stead of teares. Lastly, to protest amendment and newnesse of life. But how? As standing most manly vpon her ^k *points*, by wagging a *Feather* to defie the *World*,

sin, Tom. 10. *serm.* 247. *de tempore*. f A shame for the woman to be thorne. 1. Cor. 11. 6. Non est laudabilis consuetudo quod mulier preciosos capillos habeat. Tostat. in hunc locum. g Bella hec compunctio: teq; omnino exaudiet Deus, quæ pauperum lachrymis (with the teares of her poore tenants) es amicta, Theoph. in locum. h Prius viduam lacera veste, vt tu pedibus calces margaritas. Idem. ibid. i Cum resurrectionis dies venerit vix artifex tuus te recognoscat. Aug. Tom. 10. *serm.* 247. *de tempore*. ex. Cipriano. k Deus qui carum tibi offert, a diabolo, serua tibi illa offerente, superatur. Chrysost. Tom. 1. Homil. 50. in Matth.

a *vt ipse in aqua
læuæ manus pulchra.
vt si in pulchra
pulsat manus pulchra.*
Philostatus, de
vita Apollonii, lib.
3. cap. 1.
b Chrysostom in 1.
ad Timoth. cap. 3.
Hom. 8. in Morali.
c Quos pacto inge-
miscere poterit
lachrymas fundere,
quæ eiusmodi orna-
tu compta protedi-
dem. ibid.
d Nigme matris, ne
te ad sua promissa
venientem remoue-
at & enciclas De-
us, dicens, Opus
hoc mecum non
est? August. Tom.
10. *serm.* 247. *de
tempore*.
e Deum videre
non poteris, cum o-
culi tibi non sint,
quos Deus fecit sed
quos diabolus infa-
cit. Cipriano, lib. de
Habitu. virg. repe-
tatur apud Augu-

a Deut. 22. 5. The woman shall not weare that which pertaineth to the man.

Nobis etiam illicitum est, licet non sis expresse prohibetur ut erat Iudaeis.

Abulens. Tom. 10 in Mat. c. 11. q. 24.

Nisi propter necessitatem, vel causam, se occultandi ab hostibus &c. Aquin.

1. 2. q. 169. art. 2. ad tertium.

Est scitum est illud Augustini, contra omnes vestium novitates; turpis omnis pars est suo uniuerso non congruens. Tom. 1 Confess. lib. 3. c. 12.

b In 2. cap. 1. ad Timoth.

c Iuuenalis lib. 1 Satyr. 1.

d In eodem, tuum iumentum ut gressum.

Chrysost. Hom. 8. in 1. ad Tim. in

Moral.

e Lib. 4. c. 18.

f Sordius in Olib. in vita S. Pelagii.

g Per charissime,

quae essis sponsa & filia regis aeterni, sis ab intus omni gloria vestra. Sedate ad dextram sponsi, in vestitu, non exteriori sed interiori, deaurata auro charitatis, &c. Hieron. Tom. 7. lib. Regum. Monoch. c. 29. Christum habes sponsum, quid amatores post te homines trahis? Merito te ille adulterij damnat, quod, ornatum sibi gratum, conquirere negligis, veretundiam scilicet & honestatem. Chrysost. Hom. 8. in 1. ad Tim.

and carrying a ^a dagger, to kill (no doubt) the *flesh* and the *deuill*. To come thus a-begging (saith ^b Theophilact) as if shee came a marrying, and to enter Gods house, as if it were a Play-houise: ^c *Quis tam ferreus ut teneat se*, what deuotion in the world but must start aside, and step out to see, a ^d *Suiter clothed in such raiments*.

The vse wee are to make vnto our selues, of this second part of my Text, is that which ^e *Socrates*, the Ecclesiasticall writer doth attribute vnto the Hermite *Pambo*, and some ^f others to *Nonnus*, that most eloquent Bishop of *Heliopolis*. That if worldlings take this paines in adorning thus their earthly bodies, that they may onely bee seene of men; how solicitous ought a Christian man to bee, in decking and beautifying his diuiner ^g *soule*, that it may both see, and bee seen

of

of God? And indeed it were a great fol-
lie (as Saint ^a *Chrysostome* notes) *Domam*
ornatam, Dominum nudum gerere, to haue a
goodly house without, and a beggar
within, to rule and maintaine it. *Fimam*
tegere purpura (^b as one speakes) to fetch all
the vanities for the rigging of the body,
but not one of the vertues to adorne the
soule. Let vs therefore, if wee will needs
bee neate and curious, spend and exhaust
the tartnesse of that humor, in trimming
and adorning the ^c *inward man*, with the
vertues morall and Theologicall. And
for this carkasse of ours (if ought bee a-
misse) *reformabit idem qui formauit*, saith S.
^d *Bernard*. He that out of the dust at the
first framed vs, knowes best at the last,
how to trimme and adorne vs; to wit,
by changing this our *vile body*, and ma-
king it like vnto his *glorious bodie*, at that
great and fearefull day, when God and his
Angels shall come downe and see, a man
clothed ^e *in idest inquit* in his truely honoura-
ble clothing. And so much of the second
part of my text, how soft clothing was
first vsurped.

Now

^a Hom. 70. in
Matth.

^b *Franiscus Pe-
trarch de Remed.
dialog. 20.*

^c *Non vs candi-
dum corpus efficiat
& splendor adij-
cias: sed vs ani-
mam tuam, auris
reddas virtutibus
decoratam. Chrys.
Hom. 28. in epist.
ad Hebr.*

^d *Serm. de resurre-
ctionis ornandi-
curam Deo relin-
quamus, qui refor-
mabit corpus humi-
liatis nostra confi-
guratum corpori
claritatis sue.*

^e *Philip 3. 21.
Sebast. Barrad.
Tom. 2. li. 8. c. 11.
e Tum enim virgo
corporis nostri (vs
illa Aaron) non so-
lum germen produ-
cet, sed & fronde-
ret, nec fronde tan-
tum, sed & flore-
ret, non solum flores
sed & fructus, i.
quatuor doses, &c.
Numb. 17. 8.
Aust. Tom. 10. ser.
66. de temp.*



Now as *Crates* reprooved by the
Athenians, because (to counte-
 nance his professorship) hee
 wore ^a *Stylos* that is, a mantle of Estate
 (beeing but a Philosopher) which *Theo-
 phrastus* before him , was neuer scene to
 doe, answered them againe , that ^b *Theo-
 phrastus* (whom they thought so well of)
 did many times weare a lighter garment.
 The which when the *Magistrates* would
 not belecue, he brought them along to a
 Barbors shoppe, and shewed him vnto
 them, all dight as hee sate in his pyed na-
 pery; insinuating hereby (saith *Laertius*)
 that cloathes in themselves, are things in-
 different, but grow often necessitated, by
 the circumstances of ^c *time* and *place*. So
 (to come to the last part of my text) the
 holy Ghost in this Scripture, *non simplici-
 ter redarguit, sed dixit cui statui conueniat* (as
^d *To statius* and ^e *Caluine* doe equally ex-
 pound it) he doth not exterminate, but
 confine onely the vse of *soft cloathing* to
 those due circumstances to which they
 are

^a *Stylos* *Diogen.*
Laert. l. 6. c. 6.

^b *Cui discipuli ad
 duo milia. Idem. lib.
 5. cap. 4.*

^a *Quia istiusmodi
 exterior cultus in-
 ducium quoddam
 est conditionis hu-
 mane : & ideo est
 in illo excessus, de-
 fectus & medium.*
Aguin. 1. 2^{da}. q.
 169. art. 1. ad 3.
^d *Tom.* 10. in cap.
 11. *Matth.* 9. 24.
^e *In Harmonia.*

are ^a designed. They are not for euery
sole and priuate man, to gather about him
a gaping multitude, but for ^b Magistrates
and other ^c remarkeable persons, imployed
in gouerning Estates, and seruing of
Kings, Behold they that beare soft cloathing
are in Kings houses. For indeede vpon the
fall of Adam, cloathes were inuented, not
for one, but (as ^d Pererius well obserues)
for many purposes. Because in the state
of gra .c, as we were not obnoxious to the
iniuries of the Ayre, wetting, nipping,
and scorching : no more we were (be-
ing all of vs equall) to the iniuries of
men. All which iniuries of men ^e Aristo-
tle in his Rhetorickes gathers to one head,
to wit *Paruipensionem*, slighting or con-
temning. And therefore in the state of
sinne, Cloathes as they presently defended
vs from ^f one, so (by the light of reason
remayning in man, like a little blessing
in a dead Elme) they were drawne in
time, to protect vs from the ^g other. So

a Ornatus vestium
cuiuscunque est lic-
tus iuxta condem-
nari statui. Abul.
in hunc locum.
Excessus vel varie-
tas in ornatu, si non
transit in alium
modum (scilicet
virilis in femina-
um) non est semper
illicitus. Idem.
b Illi qui in digni-
tatis consuetudin-
e, pretiosioribus
vestibus quam ca-
teri, induuntur.
Non propter glori-
am, sed ad signifi-
candam excellen-
tiam sui ministerij.
Aq. 1. 2. q. 169. art.
1. ad 2.
c Talares et ma-
nicatus tunicas ha-
bere, apud Romanos
flagitium erat :
nunc autem h. nullo
loco nati, non eos
habere, flagitium
est. Augusti. Tom. 3.
li. 3. de doct. Christi
cap. 12.
d In Genesi li. 6. c. 3.
e Rhetoric. lib. 2.
Omne prouocati-
uum ira est paruipen-
sio iniuste facta
Abul. Tome 9. parte

2. in 1. 5. Matthei. 132. f Perbera ventorum vitare imbresque coactos. Lucr. lib. 5.
g Cuius comitatus atque magnificus addit hominibus auctoritatem. Quinil. lib. 8. in 74.
in vltimo quatuor versibus dicitur idem. Homer. Odiss.

E

that

a Politicor. l. 1. c. 2.

b Propterea ista nobis tribuit Deus ut operiamus nuditatem. Chrysostom. 28. inc. 12. ad Heb. Toga qua defendere frigus, quamvis crassa queat. Horat. serm. l. 2.

satyr. 3.

c Nec salutaris sine chlamyde iura voluerunt: ut sub hac veste semper visus, nunquam credari esse primus. Cassiodor. variat. lib. 6. epist. 15.

d Vide Cassaneum. Catal. Glor. mundi. part. 1. confid. 38.

Hugon. de S^{to}. Vi. Etor. lib. 2. de sacramentis. Polidor.

Virgil. de inuent. rerum. lib. 2. c. 3.

Gregor. Turon. Hist. lib. 2. c. 7.

e Trabecam reges, consules equites inducebantur. Fensfeld.

Scarlet and Purple worne by Kings and Princes, and that chiefly in their Princely Robes, not ordinary apparell.

Paterne for a Kings Inauguration; pag. 30. so Purple is called by Damascen, *Barma* in *Isaque*. The out garment of a King. lib. 3. de fide orthodox. c. 19. & Comment. in 3. Genes.

that now they are growne, like those *Delphique* swords, to haue their double vse & imployment. They keepe priuate persons from the iniuries of the *Heauens*, and the publicke from the iniuries of the *Earth*. And these two vses are pointed out by two words in my text: For the last man we spake of, to wit the *private* person, is said, *quod* to weare them, as shelters of necessity; but *this man* wee are now come vnto, *quod* to beare them onely, as scutchions of his dignity. For the very *Princes* themselues (in former times) did not expresse their magnificence in their *inward* apparell, which they might bee saide, *quod* to weare, but alwaies in their *outward* garments, whether it were *Gowne*, Cloake, or Mantle of Estate, which they might bee saide, *quod* to beare onely, as in this place, *Behold they that beare soft clothing are in Kings houses*. So that our Sauour Christ in this place, (as *Peter Martyr* obserues) tooke not soft and pretious garments out of the

world

world, but shewed onely, for whom they were meete and decent. And if Saint ^a Peter and Saint ^b Paul, doe seeme so rart and bitter against them, you must remember (^c faith that learned man) to whom these Apostles wrote; to *private* men, to such as we came from euen now; for in their time, *Not many wise, not many noble, not many mighty*, 1. *Corinth.* 1. 26. not many, yea rather, not any kings or kings houses. And they onely are here allowed such clothing, *who are in kings houses*. And surely if God himselſe, who had at first turned out *Adam*, in a plaine leather sute, provided onely against vrgent necessity, *Genes.* 3. 21. could not afterward maintaine the seruants of his house, in their ^d *due estimate* and repuration, but he must makethem new apparell, *Ad gloriam, & ad ornatum*, to winne them a decencie and procure them a glory, *Exod.* 28. 2. no maruaile, if vsē hath cast vpon all *Christian* Courts, a ^e *necessary* of like adorning, hauing so many testimonies out of Scripture, that in all ages of the world, the

a 1. Pet. 3. 3.
b 1. Tim. 2. 9.
c Pet. Mar. in 3.
cap. Gen. Mulieres
hae contemebant
viros & vs alij
placere se orna-
bant. Aquin. 1. 2. 2.
q. 1. 9. art. 2. ad pri-
mū ex Gloss.ordin.

d Propter simpli-
tati qui aliter non
cognoscunt dignita-
tem diuini minist-
riij. Abulens. in
Mar. 11.

e Indus et delicatē
non propter se sed
propter honorem
imperij. Seneca ad
Neronem.
Cuiatur à Cassiano.
Catalp. 1. corp. 23.
In v. s. ita homi-
num e. a. et quoque vi-
ta. culu. loco ac
tempore. ap. a. fa-
muntur. Symon. 1.
16. 7. ep. 8. 9.

very *Saints* of God, were thus clothed, who liued *Kings*, or in *Kings houses*. Hence we reade of ^a *Abrahams* iewels, of ^b *Jacobs* perfumes, of ^c *Iosephs* ring and fine linnen, of ^d *Dauids* changes of apparell, of the stately cloathes of ^e *Mardochie*, of ^f *Iudiths* brauery, of the woman in the ^g *Prouerbes* her filke, of ^h *Ionathans* purple, of ⁱ *Simons* cloath of gold; in a word, peruse all the old ^k *Testament*, and behold *they weare soft cloathing that are in Kings houses*. ¹ And therefore if any saucie tongue shall once presume, *reprehendere vel indicare*, to controule or censure, the honourable cloathing of men in place, let him know hee is curled, by an ancient Councell of the Church, to wit, that at ^m *Gangra*. And the reason of that curse (saith ⁿ *Balsamon*) is this, because, such are so clothed, *non propter mollitiem, sed propter professionem*, not for the cockering and cherishing of their bodie, but for the credit and countenance of their ^o *place* and

a Genes. 34. 47.
b Genes. 27. 27.
c Genes. 41. 42.
d 2. Reg. 12. 30.
e Ester. 6. 8. 11.
f Iudith. 10. 3.
g Prouerb. 31. 22.
h 1. Mach. 10. 10.
i 1. Ma. h. 14. 43.
k Vide etiam. Salomonem. 1. Par. 20.
l Daniel. m. Dan. 5. 29. Estherem. Esth. 5. 15. &c.
m Nolo ut de ornamentis, auri vel vestis preproperam habeas in prohibendo sententiam.
Angustin. Tom. 2. epist. 37. que est ad Pessidium.
n Vbi Anathemati subijciatur qui reprehendit illos, qui cum reuerentia, Byrris perfecerint.
Deu. 12. d. 30. c.
Si quis virorum.
o In illum locum.
o Regibus & mentionibus in domo regum, conueniens vestes pretiosas.
Idem est de Pralatis & ceteris Clericis, quibus, secundum conditionem dignitatis sue, licet pretiosi vestibus vel, non intendendo ex hac inanem gloriam acquirere, sed Ostendere dignitatem gradus sui. Abulans. in Cap. 11. Math. 9. 23. pag 471.

dignitie.

^a *Locus citatur à Venerabili Beda in Axiomat. Philos. ex lib. o de motibus Naturalium qui liber mihi iam non occurrit.*
^b *Arist. 2. de Anima. cap. 4.*

^c *Fide Cassiodorum. lib. 6. epist. 15.*

^d *So Constantine called himself imperator Roman. apud Sozom.*

^e See therefore the Statutes of 24. Henric. 8. c. 13. 1. & 2. Phil. & Mar. c. 2. 5. Eliz. c. 2. And other Statutes as yet in force.

places. But, as ^a *Aristotle* writes in his *Physiques*, as the dwelling of the *soule* is in the bodie, such is that of a *King* in his Kingdome or Monarchie. Now ^b *Anima est tibi animar*, the *soules* house is there, wheresomeuer it *worketh*, and so is the *Kings* wheresomeuer hee ruleth. His house is the ^c *Tribunall* whilest the Iudge is in *sitting*. His house is the *Tent*, whiles the Captaine is *commanding*. His house is the *Prouince*, whiles the *Prætor* is in *gouerning*. His house is the Consistorie, whiles the *Bishop* is in his ^d *externall* censuring. In a word, it is *Tota in toto*, his house is euery where, where his *Lawes* are prescribing. All those therefore, whom the ^e *Lawes of the King*, (a glosse vnto vs in this case of the *Lawes of God*) for their *apting* and *disposing* to his better seruice, shall *command* or *conniue* these soft clothings, must be still supposed in *Kings* houses. Behold, they that *weare soft clothing* are in *Kings* houses.

To make some vse of this point, and
 withall

withall an end. As it is fitting you should
bee adorned for the attendance of your
earthly, so are there ^asome ornaments to bee
thought vpon for the seruice of your
heauenly Master. Oh happie wee of all
other creatures, if we were neere so mind-
full of the one, as wee are too sollicitous of
the other. But hearken, yee that forget
God (as it is in the ^bPsalm) this is no pro-
portion at all, to allow *halfe a day*, for the
tricking of the body, and grudge the poore
poore ^c*halfe houre* for this preparing of
the soule. Those that glitter in soft clo-
thing, may bee respected in Kings hou-
ses, but without *Faith, Repentance* and
true deuotion, they are of no reckoning in
^d*Gods houses*. And such correspondence
there is twixt God and the King, that I
could neuer yet reade of any, who neg-
lecting the seruice of their ^eMaster in hea-
uen, did euer true seruice to their Master
on earth. These two worships therefore,

Clemens Alex. Pædag. lib. 2. c. 10. e For he onely it is, that taketh the simple out of
the dust, and lifteth the poore out of the mire, that hee may set him to waite vpon
Princes. Psal. 113. ver. 8.

^a Habes ornatum
sicut ille materem.
Habes alind spe-
ctabilem, et illud
spectabilem con-
pono. Quid ergo
nil est spectabile?
Coram angelorum
innumera multitu-
do. Christ. Hom.
28. in c. 11. ad He-
braeos.
^b Psal. 90. 12.

^c At contra Da-
uid. Septies in die.
Ps. 119. Qui tamen
regni erat occasi-
onibus occupatus.
Ambros. Tom. 1. lib.
3. de virginibus.

^d Qui autem An-
tam obferuas Colo-
stem, qua est circa
omnium regem, a-
nima vestem, in
qua non cadit cor-
ruptio, pompa car-
nem Sanctificant:
et per eam indu-
unt incorruptionem.

conioyned

comioyned in the tables of the Law, let
them not bee disioyned in the tables of
our hearts. ^aAnd so shal that God, who

^a For otherwise
the said coun-
sell shall con-
sume away like the
Dewe Psal. 37. 20
that in the heat of
the sunne is
consumed. ^b For
God brings
good men to
high places, as
our Saviour was brought
to that high Mountaine: so be-
cause he was transfigured to
the Father. ^c *Exo. 24. 10.*

made vs now, *attendants on Princes* here
belowe, make vs hereafter (in his good
time) fellowes and ^bcompanions with the

Angels aboute. Which God the Father
of his infinite goodnesse grant.

To whom, &c.



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